

# RELIGIOUS INFORMER.

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## *An extract of Mr. Patterson's experience.*

Mr. Patterson spent the most of his time in a sea-faring life, and he observes that at times he has felt solemn conviction about his soul; but nothing especial took place in regard to religion, until the beginning of the year 1813; at which time, he had a fit of sickness, and after being visited by some religious people, his mind became deeply impressed with a sense of his sins. He mentions a man in particular by the name of Davis, who prayed and sung with him, and Mr. Patterson then says—“He gave me to understand, that I must pray for myself; but it really appeared to me that I was such a sinner that if I attempted to pray, my prayers would not reach higher than my head.

After he left me, I remained three days: till at length, on the twentieth of March, 1813, while lying and meditating on death, Judgment an eternity, and so weak in body that I could scarcely be heard from my bed-room to the kitchen, the Lord broke in upon me with the light of his reconciled countenance, and swept my load of guilt away. My strength was so renewed, as that I could shout the high praises of God; the neighbors heard my triumphs of joy, and flocked in to behold a wonder of mercy.

Some appeared to have but a light opinion of my raptures, and bade me be still; but I exhorted them to seek the Lord

while he might be found, and to call upon him while he is near. Like Bartimeus I cried but the louder, or with the more zeal, for the objections against me.

The elements seemed to be changed, and this passage of scripture came fresh into my mind, viz, "Ask, and it shall be given you, seek and ye shall find; knock and it shall be opened unto you: for every one that asketh, receiveth: and he that seeketh, findeth; and to him that knocketh, it shall be opened."

It appeared to me that there was a fulness in Christ enough to save a lost and perishing world of mankind; and if any were cast off at the great day of accounts, when all must appear before the tribunal bar of God to give an account of the deeds done in the body, the blame must eventually be on their own shoulders. It appeared that God had so laid a plan of salvation, that it was free, for all that would come and partake of the water of life freely.

I felt at this time such resignation to the will of God, that I dared not pray to be restored to my former health, nor to be taken away; but my prayer was, O Lord, not my will but thine be done.

I remained much in this state until the 22d of May following, in which time I recovered my health so far, as that by the grace of God, I went forward in the ordinance of baptism, administered by Eld. J. Winch, and made a publick profession of religion.

To make a publick profession of the christian religion, is a solemn thing, and never will be an honour and an ornament to me, unless I adorn that. I am not insensible of my need of daily assistance to live to the glory of God. And may the Lord enable me to overcome every besetting sin, and to work out my salvation with fear and trembling,

#### EXPLANATION OF ACTS XIII. 48.

*"And when the Gentiles heard this they were glad, and glorified the word of the Lord; and as many as were ordained to eternal life believed."*

The meaning of this passage, like that of many others, has been misunderstood and greatly misrepresented. It has been brought forward by some as a proof in favour of unconditional predestination. Others, with more plausibility, have endeav-



oured to use it in support of predestination as held by the Lutherans. But according to the rational construction of the words, taken in connection with the scripture in general, it has reference neither to the one, nor to the other. The word in the text, which is translated ordained *tetagmenoi* and is derived from the word *tatto* or *tasso*, which signifies to place, set, appoint, order, dispose; but has no reference to fore-ordination.

The learned Mr. Parkhurst, in his greek Lexicon, renders the latter part of the passage thus:—“*And as many as were disposed, adapted, or in a right disposition and preparation, for eternal life, believed.*” He also adds—“The expression does not seem to have any reference to the *divine predestination* of particular men to salvation, even in the *Lutheran*, much less in the *Calvanistic* sense of that term.”

“This text,” says Dr. Clarke in his excellent Commentary, “has been most pitiably misunderstood.” And after some learned and very appropriate remarks by way of criticism, he adds—“Though the word in this place has been variously translated; yet of all the meanings ever put on it, none agrees worse with its nature and known signification, than that which represents it as intending those who were *predestinated* unto eternal life: this is no meaning of this term, and should never be applied to it. Let us without prejudice, consider the scope of the place: the Jews contradicted and blasphemed; the religious proselytes heard attentively, and received the word of life; the one party were utterly indisposed, through their own stubbornness, to receive the gospel; the others, destitute of prejudice and prepossession, were glad to hear, that in the order of God the Gentiles were included in the covenant of salvation through Jesus Christ; they therefore, in this good state and order of mind, believed.—Those who seek the plain meaning of the word, will find it here; those who wish to make out a sense, not from the Greek word, its use among the best Greek writers, and the obvious sense of the evangelist, but from their own creed, may continue to puzzle themselves and others; *kindle their own fire, compass themselves with sparks, and walk in the light of their own fire, and in the sparks which they have kindled; and in consequence lie down in sorrow, having bidden adieu to the true meaning of a passage so very simple, taken in its connection, that one must wonder how it ever came to be misunderstood and misapplied.* *Repository.*”

## EXTRACT

*From Dr. Beecher's Sermon at the Installation of Mr. Cornelius.*

## ON THE UNION OF DIFFERENT DENOMINATIONS.

THE spirit of the proselytism which regards exclusively the interests of one denomination, and is concerned in bringing to heaven men in one way or not at all, and which disregards the feelings and interests of other churches, is a principle of war. As human nature is constituted, there can be no peace among the churches of our Lord of different names, until it is frowned into non-existence. *Mutual safety is indispensable to peace, and love, and harmonious action, among the churches of different denominations.* And with trumpet tongue, the providence of God is calling upon Christians of every denomination, to cease from their limited views, and selfish ends, and to unite in the conflict which is to achieve the subjugation of the world to Christ. The mischiefs of this spirit have been great, and have been endured long enough, to afford experimental evidence, of its wickedness and folly. From the time the reformed churches commenced the sacramental controversy, the reformation received a check; and to this moment, the lines in nations, cities, towns, and villages, are drawn in many instances between Papist and Protestant, as they were drawn at the reformation. And now, for centuries, the resources of Protestant churches have been exhausted in standing still; from the ballance of each others action and reaction. While the world have been perishing around them, they have been contending, whether a small remnant of men should go to heaven precisely in this, or any other way. It is time to cease from this limited enterprise. Jesus Christ has need of our harmonious exertion; and the world has need of it. Never can the world be emancipated, till those who love our Lord, and the souls of men, are released by voluntary suffrage from the diversions, toils, and irritation of a war establishment. All the men on our various port of observation, and all the soldiers in our armies of reserve, must be poured upon the territories of the enemy, while we, without fear, and undefended, dwell safely side by side. Too long have our alienations been the scoff of infidels, and made us the tools of designing and ambitious men; and withdrawn from the cause of Christ that influence upon society which it belongs to his religion to exert; and which kind feelings and harmonious action would not fail to produce.



And may God grant, that this generation may not pass away, before a delegation from all *christian denominations* shall assemble, to attend the funeral of bigotry and heresy, and to lay them so deep in the same grave, that they shall not rise till the trumpet of the archangel shall call them to judgment, to answer for their crimes, and to receive the punishment of their deeds.

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*"But the greatest of these is Charity."*

CHARITY is a duty so amiable to God and man, that we find it often enjoined in the Gospel, as if it was to be a distinguishing virtue of christians. The new commandment, which our Saviour gave us, was,—*"Love ye one another."* Again, *"By this shall all men know that ye are my disciples, if ye love one another."* God commands this duty—shall we not obey? Charity is to be considered as it has relation to the affection and to the actions, in the affections, it is a sincere kindness, which disposes us to wish all good to others, in all their capacities in the same manner, as justice obliges us to wish no hurt to any man in any respect. If this charity of the affections be sincere, it will keep the mind in a peaceable and meek temper towards all mankind. So far from prompting us to seek occasion for contention, it will allow us no provocation to draw us into it; for charity is not easily provoked. It will breed compassion when it is sincere, towards all the miseries of others. Every misfortune that happens, where we wish well, is a kind of disaster to ourselves, it will cause the joys of others to give us delight as our own, and enable us cordially to obey the command, *"rejoice with them that rejoice, and weep with those that weep."* It will excite our prayers for others. We are of ourselves, weak and feeble, unable to bestow blessings where we most desire to do it. If, then, we do indeed wish for the good of others, we must seek it on their behalf, from Him, whence cometh every good and perfect gift. It is St. Paul's exhortation, that prayers be made for all men. These fruits of charity are so natural, that it is a deceit for any one to persuade himself that he possesses it, unless he produces them.

Charity guards the mind from several great and dangerous vices. *Envy*—"Charity envieth not," says the apostle. and indeed common reason utters the same remark. For envy is

a sorrow at the prosperity of another, and must of course be directly contrary to that desire, which is the effect of love. How vainly do those pretend to charity, who are continually repining at every good that happens to others. *Pride and haughtiness*—"Charity vaunteth not itself, is not puffed up," says St. Paul. And indeed wherever we find this virtue of love commanded, there humility is enjoined.

"Be kindly affectioned towards one another, in honour preferring one another." Humility naturally flows from charity.

Love always sets a price upon the thing loved. If we love ourselves only we shall be proud. But if we embrace others in our affections, we shall be humble; we shall see and value excellencies in them, which, before, our self-love confined to ourselves alone. *Censoriousness*—"Charity thinketh no evil," is not apt to put the worst constructions on other men's actions, but believeth all things, and hopeth all things. Our own experience teaches us the same. Where we love, we see no faults. Witness the great blindness we have to our own, or to those of a particular friend. It is want of charity, to think we must impute the unmerciful censures and rash judgments of others, so frequent among men. In vain then can the slanderer boast of charity. Charity renounces all dissembling and feigned kindness. This is the love we are commended to have, such as is without dissimulation. They are destitute of this virtue, who make large professions of friendship to persons, whom they soon ridicule or neglect. Charity casts out all mercenary and self-interested principles. Its temper is so noble and generous, as to despise all low plans for gain or advantage. "Love seeketh not her own." What a base spirit is that, which placeth her love only where it may reap benefit! Charity clears the heart of all malice and desire of revenge. "Love beareth all things." How exalted is this virtue when it raises man so near Divinity, as to throw off his natural propensity to revenge, and lead him to imitate God, who forgives them that forgive others their trespasses.

That there is need of enlarging upon the duty of charity is notorious to every one, who lives in our times, when moderation, even in things of themselves indifferent, is so far from being reckoned a virtue, that it is declared in places, where nothing but the heavenly voice of truth should ever be heard, to be a sin.

But can we have charity without moderation? Can we have true zeal without holiness? Can we be holy and not



keep God's command, which every where enjoins peace, unity, loving kindness, forbearance, and whatever is contrary to a cruel and persecuting spirit? *Middlesex Gazette.*

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### METHODISTS.

From the minutes of several conferences for 1819, of the Methodist Church in the United States, it appears there are 240,924 members, of whom 39,174 are coloured persons: increase since last year 11,297. Traveling Preachers 812. The number of local Preachers is from 3 to 4000. These Preachers consist of those who from age, or ill health, have ceased to travel; or those who never take charge of societies but preach frequently, besides attending to their ordinary business.

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*Tremendous Hurricane.*—A most distressing hurricane occurred at St. Bartholomews, St. Martins, Moran, and other parts of the West Indies, on the 20th ult. Many vessels were driven on shore, houses and stores blown down, and some plantations entirely ruined. A considerable number of lives were lost—at St. Martins alone, it is stated that 147 persons perished. The hurricane came on so suddenly, that many people saved nothing from their houses, and with difficulty escaped with their lives.

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### MAINE CONVENTION.

The committee of the Convention assembled in Portland, have reported a Constitution and Bill of Rights for the new State of Maine, these documents will probably undergo considerable alteration previous to their adoption. By the Constitution, as reported, the Senate is to consist of not less than 23, nor more than 31 members: The House of Representatives of not less than 100, nor more than 200:—There is to be no Lieutenant Governor, but the Governor is to have seven counsellors. The first Legislature is to meet on the last Wednesday of May next, and its powers to continue until the first Wednesday of January, 1822. All laws now in force, not repugnant to the Constitution, are to remain so, until they shall be altered or repealed by the Legislature, or expire by their own limitation.

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**TERRIBLE!**—A letter of September 19th. from the neighbourhood of Mobile, (Alabama) says,—The Yellow Fever, in

its most malignant form, prevails at Mobile. The whole population of the town does not exceed 8 or 900. But there died in the week preceeding the date of the letter, on Monday 7; Tuesday 9; Wednesday 6; Thursday 11; Friday 7; Saturday 12; Sunday, before 9 o'clock 4. Making an average of nearly eight per day, or one per day out of every hundred souls!

Some late letters from Natches state, that the deaths in that place average about 2 a day. Population 900 souls only.

*AGRICULTURAL.*—At the Utica, (N. Y.) Agricultural Show and Fair, on the 5th inst. an improved plough by Mr. Burden was highly praised. By those who obtained the premiums, the following rates were shewn in the produce of such portions of their farms as were cultivated for this purpose.

Winter wheat 72 bushels per acre (2 acres)—Spring wheat 44—Winter rye 40—Indian corn 124—Barley 60—Oats 84—Peas 55—Potatoes 571.

### THE BOUNTY OF GOD.

How various and how ample is the provision which he has made for the support, convenience and delight of the immense family of his creatures, at the head of which is man! All eyes wait upon him, and he giveth them their meat in due season; he openeth his bountiful hand, and satisfieth the desires of all. Amazing provisions for such an innumerable family!

Not only does the God of providence make provision for our support and comfort, but for our admiration and delight. Over our heads is extended a canopy of most beautiful azure; and under our feet is spread a verdant carpet—colours peculiarly easy and grateful to the eye, soothing to the mind, and exhilarating to the spirits. O, that men would praise the Lord for his goodness.

*Magazine.*

### FROM THE CHRISTIAN WATCHMAN.

*"But I say unto you, That every idle word that man shall speak, they shall give account thereof in the day of judgment."*

A great and prevalent sin among christians is the light and vain conversation in which they indulge. "Foolish talking and jesting," is too frequently observed among those who profess to feel the importance and solemnity of religion; which is both inconsistent with their profession, and dishonorable to the cause which they have espoused.



I am by no means in favor of christians banishing cheerfulness from their breasts, and assuming an appearance of gloominess and melancholy ; they of all others have the greatest reason to be cheerful. But I would not have them substitute lightness and vanity, for moderate and rational pleasantry.

"If any be merry, let him sing Psalms;" or engage in some agreeable and pleasant conversation, rather than indulge in imaginary sallies of wit, low punning, or foolish jesting. The christian has great reason to be serious, as well as cheerful. He believes in a day of judgment, and a state of future happiness and misery. He is conscious that he shall be called to an account for the deeds done in the body, and have to answer for every idle word he shall speak. With this solemn fact in view, how is it possible that he should manifest so much carelessness and indifference about his behaviour?

The concern he professes to feel for the ungodly and impenitent, one would suppose, would preserve a constant deep solemnity of his heart. He beholds many of his friends and connections with whom he daily associates, living without God and without hope in the world—friends, who are endeared to him by the most tender and affectionate ties; and how can he see them travelling the broad road to destruction, with indifference and unconcern? Is it not enough to banish gaiety from the heart, produce habitual seriousness?

Christian, if you would honour the profession you have made—if you would recommend the religion of Jesus to others, and be instrumental in converting sinners unto God, watch with the greatest vigilance your daily conduct; give the world no occasion to say, "what do they more than others?" but convince them by your "holy life and conversation," that religion is indeed a reality, and that it has a practical effect upon the heart.

R.

#### SELECT SENTENCE.

That man enjoys a heaven upon earth, whose mind moves in charity, rests in providence, and turns upon the poles of truth and wisdom.

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#### MINUTES

*Of the Quarterly Meeting holden at Springfield, N. H. on the 30th and 31st days of October 1819.*

*Commenced by solemn prayer, after which proceeded to business and—*

1. Made choice of Eld. T. Morse Moderator.
2. Read the minutes of last Q. M.
3. Called upon the several Churches belonging to this Q. M. to know their standing, from all of which, we received reports except two; viz. Ashby and Troy.
4. Voted to alter the time of holding the Q. M. to the following times; viz. 1st Wednesday & Thursday of June, Sept. and Nov.
5. Made choice of Eld. E. Chase as a messenger to New-Durham Q. M. to be holden on the third Wednesday and Thursday in Jan. next; and Elders S. How and T. Morse to to the same in May next.
6. Voted that a particular mention be made of the alteration of the time of holding the Q. M. in the Religious Informer.
7. Voted that the next Q. M. be holden at Newport. N. H. on the first Wednesday & Thursday of June next: the Elders' conference to be holden at the dwelling house of Eld. S. How on the day preceeding at 1 o'clock P. M.
8. Voted to adjourn 20 minutes.
9. Met according to adjournment and after singing and prayer, Eld. Solomon How preached a sermon from Prov. 27, 23. *"Be thou diligent to know the state of thy flocks, and look well to thy herds."*

Then closed by prayer and appointed to meet tomorrow morning at 10 o'clock.

Sabbath morning met according to adjournment; and after prayer and singing Eld. T. Morse preached a sermon from Genesis 24. 49. *"And now if ye will deal kindly and truly with my master, tell me: and if not tell me; that I may turn to the right hand, or to the left."*

In the afternoon Eld. E. Chase preached a discourse from 2d Corinthians 5. 20. *"Now then we are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead be ye reconciled to God."*

Then Eld. E. Watson arose and said he wanted "to gather up the fragments," and in doing this, he mentioned the three texts and made remarks on the sermons delivered from them. His remarks were truly instructing and impressive; after this, we sang and prayed, and parted in peace: believing that some good had been done in the name of the Holy child Jesus.



*A CIRCULAR LETTER.*

*To the Elders and Brethren who compose the society which is commonly known by the name of Free-will-Baptists.*

DEAR BRETHREN,

When I was first brought (as I humbly hope) to experience a change of heart, at the age of 15 years; I did not know that such people were in the world, as those above named.

I was baptized and received into fellowship with the calvenistic Baptists, and remained with them a number of years.

But by comparing the doctrine that they professed to believe with my experience, and finding it so different from what I conceived to be truth; I did not feel at home with them.

Accordingly, after I began to bear a publick testimony, I made known my views of doctrine to them. When they understood that the doctrine which I believed did not correspond with their Articles of Faith, they withdrew the hand of fellowship from me, and accordingly prepared a letter and gave me stating the error into which they conceived I had fallen and closed it as follows.—

*Extract from the Letter.*

“Still we can embrace you as a christian, and do recommend you as such; and will not cease to pray to God, that if you have imbibed an error, you may be convinced by the light of the gospel.”

*“Done by order of the Church.*

*ASA FULLER. } Church Clerk.”*

After this, I remained alone about a year, not belonging to any religious society: during that time, I searched for some publication whereby I might know the travel of these people, but searched in vain, for none was to be found. However, I united with them, and received ordination by the the laying on of hands. I have since felt happily situated; still, however, I wished that something from time to time might appear in print, that I might hear from the Quarterly and Yearly Meetings, that I was unable to attend.

At length Elder John Buzzell began to publish Magazines, for which I rejoiced, and I patronized them by taking a number, not only for myself, but also distributed many. Those have since ceased, and I have again felt a want. But within a few months past, I proposed to publish a paper of this kind, and after receiving the approbation of the Elders' Conference in this q. m. I have proceeded.

The design I have in publishing this epistle, is that my brethren may know my exercises of mind relative to this subject, and request those who feel interested in a work of this kind, to patronize it, and encourage others to become subscribers. I have several sources of information from other societies; but in this society, it is confined to what I can see and hear myself, and what verbal or written communication is made to me; there being no other publication (to my knowledge) in this connection. I therefore earnestly request the *clerks* of the several Qr. & Yr. Meetings, to transmit to me intelligence from the several meetings, and also that **ELDERS** and **BRETHREN** would give me an account of revivals of religion, that fall under their observation.

Should it be thought advisable to have it conducted by a committee of the Yearly Meetings, it would be much more agreeable to me, than it is to take so much responsibility on myself.

This subject has been laid before the Elders' Conference at the Vermont Yearly Meeting, and they voted to encourage it, in its present form this year; and refer the propriety of its being conducted by a committee to the N. H. Yearly Meeting, holden in June next.

I hope the brethren will have their minds established on the subject at that time, and act in that way, that will be most for the honour of the cause of God.

It is my desire, that I may be useful to my brethren by publishing, although in consequence of a lameness at my stomach, I am unable to preach much.

I remain your affectionate brother in gospel bonds,

**EBENEZER CHASE,**

*Andover, N. H. November 6th, 1819.*

#### MINUTES OF THE VERMONT YEARLY MEETING.

In the last number of the *Informer*, mention was made of the Vermont Yearly Meeting, since which time the minutes have been received, which state in substance the same things, with only an addition, which addition is as follows.

"We adjourned the meeting (on Sabbath) until Monday at 10 o'clock, A. M. to be holden at the red meeting-house.

Met according to adjournment, and Eld. T. Morse preached from Mark 10, 51 "*What wilt thou that I should do unto thee.*"



Eld. John Swett preached from Hebrews 13. 13.

Elder Avery Moulton preached from Proverbs, 18. 24.

The Spirit of the Lord was manifest amongst the people.

Appointed the next Yearly Meeting at Vershire, on the first Saturday in October next.

Near the close of the meeting, Elder AARON BUZZELL gave a weighty exhortation, after which we broke bread and washed one another's feet, and it was a solemn, blessed, heavenly time. Glory to God for his love manifested among the Brethren.

GEOGE HACKET. *Clerk.*

STATE OF NEW-HAMPSHIRE.

BY THE GOVERNOR.

### A PROCLAMATION

#### FOR A DAY OF THANKSGIVING.

**I**T is the duty of man as a rational being, and it is peculiarly his duty as a christian, humbly and gratefully to acknowledge the bounties of Divine Providence, and to give thanks to his heavenly Father, the Source of all his enjoyments. Gratitude to God, cherished in the heart, produces a frame of spirit conducive to individual and social happiness, whilst it prepares for the enjoyment of eternal felicity. As an act of worship, when flowing from sincere and pious hearts, it must be acceptable to the Supreme Being, and may be expected to procure his favour and blessing. Influenced by these considerations, our ancestors early established the usage of setting apart one day in the year to be kept as a day of thanksgiving.

In conformity to this laudible custom, I have thought fit to appoint, and do hereby, with advice of Council, appoint *Thursday the 2d day of December next*, to be kept as a day of **THANKSGIVING** and **PRAYER** throughout this State.

I recommend to the ministers and people of every religious persuasion to assemble on that day at their respective places of public worship, and unite in rendering thanks and praise to God for the many mercies and favors which he has conferred upon us: That he has given us a revelation of his Holy Will directing us to a right discharge of all the duties of life, and opening to us a way to the enjoyment of eternal happiness through Jesus Christ: That we enjoy in the amplest manner religious freedom and the rights of conscience under a constitution of government which gaurantees to every sect and persuasion of christians a perfect equality in its protection and

benefits : that he has bestowed upon us the richest of temporal, as well as spiritual blessings : That by the kindness of divine providence we have our portion in this highly favored land, where famine and pestilence are unknown, and where industry accompanied by frugality and temperance, cannot fail to bring, as their reward, a competency of the necessities and comforts of life : That we are blessed with health and fruitful seasons, with peace and internal tranquility : That we are governed by mild and equal laws adapted to the promotion of justice, of virtue and of the general good : That as a nation, we enjoy a form of government wisely suited to our circumstances, and competent to secure our rights, and render us a prosperous, a great, and a happy people ; and that He has raised up men to administer it, distinguished for their wisdom and justice and their exertions to promote the general happiness.

I recommend, that fervent prayers be offered up to the Author of every good and perfect gift, That He would be pleased to continue to us these signal favors and blessings : That, as he has appeared to our fathers and for us in times of peril, and brought us deliverance, so he would continue to be our defence, and suffer no designs formed against our rights or happiness to prevail : That he would cause the influence of His Holy religion to be extended, that it may in all hearts produce that humility and charity, that love to God and benevolence to man, which are its distinguishing fruits : That He would graciously prosper our industry, That our commerce may flourish in such a manner as to promote our great national interests : That our fisheries may be successful : That our manufactures, connected with the necessities and essential comforts of life, may obtain a useful and permanent establishment : That our literary institutions may flourish, and that all societies, formed for the promotion of religious and moral improvement, may be countenanced and blessed : That He would graciously forgive us our transgressions, and direct us in the way in which we should go : That he would so enlighten the minds of men, that they may be enabled to see that their duty as men and christians is inseparably connected with their temporal and eternal interests : And that He would continue to have in His holy keeping the people of this State and of the United States.

The people of this State are requested to abstain from all servile labor, and from such recreations as are incompatible



with the duties of the day.

Given at the Council Chamber in Concord, this second day of November, in the year of our Lord one thousand eight hundred and nineteen, and of the Independence of the United States the forty-fourth.

SAMUEL BELL,

By His Excellency's command, with advice of Council.

RICHARD BARTLETT, *Dep. Secretary.*

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RELIGIOUS FREEDOM.

A motion was made in the French Legislature last spring, to enforce respect to the *established religion* of the French empire, and to punish outrages against it, was negatived, on the ground, that sectarians associate peaceably together only while they enjoy the liberty of differing, and that they cannot be prevented by legal restrictions from attacking the dogmas of each other. "You may," said the keeper of the seals, "drag them to prison; you may load them with chains; they will still preach the same gospel. Destroy their liberty, you become tyrannical, and you do not attain your aim." We rejoice to see this liberal and enlightened policy avowed by the cabinet of France. The example of America completely demonstrates, that pure and vital religion flourishes best under the genial shade of liberty and universal toleration. *Rem.*

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RELIGIOUS INTELLIGENCE.

Accounts of revivals of religion has lately been received from various places:—there is not room to insert the particulars in this number. Eld. C. W. Martin mentions a revival in Chelsea, Vt. he says "a goodly number have been delivered from the power of darkness, and translated into the kingdom of God's dear son." Mention is made of a revival in Utica. About 40 indulge a hope and 80 under conviction. A glorious work of God is mentioned in Croyden, Indiana. It is stated that more than 60 have experienced religion in a week, and the word is increasing.

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FIRE.—In the night of the 13th ult. the *Wellen Factory* in Milbury, Ms. owned by Messrs Goodwell and Co. with its valuable contents of machinery and stock, and an extensive out-building, were wholly destroyed by fire; the loss amounting to 15 thousand dollars—thirteen thousand of which falling on the Company, and reducing an enterprising, patriotic, and industrious family from competency to indigence & want.

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## POETRY.

*Mr. Editor.*—I send the enclosed for publication, if you please. There is not much poetical merit, perhaps, in it: but it contains sentiments I hope correct. You must correct it, and oblige a well wisher of the Redeemer's cause.

Yours &amp;c.

H....

FOR THE RELIGIOUS INFORMER.

## THE PREACHER.

UNNUMBER'D fountains round us play,  
 But to allure the time away,—  
 They're by the tempting angel giv'n—  
 Defying all the laws of heav'n.  
 For man is bid to "*watch and pray—*  
*"Be on his guard both night and day."*  
 Yet Satan says, "stop stay awhile;"  
 And thus he does our time beguile.  
 Oh! foolish man! wilt thou yet hear—  
 Yet lend an easy list'ning ear,  
 To songs of pleasure—and of ease,  
 Till he upon your soul shall Seize?  
 Rise, rise, thou worm of crumbling dust,  
 Shake off this stupid, slothful lust,  
 Stretch forth an earnest hand and take  
 The present, which your Lord doth make.—  
 See glory honour peace and love—  
 A seat with him in realms above,  
 Are freely offer'd to your hand,  
 With, but an easy, just command,  
 To love and serve your gracious Lord,  
 And to be guided by his word.—  
 On this condition you have peace,  
 And joys which never more shall cease.

LORENZO.

## THE THREE QUESTIONS.

BERNARD's three questions are worth the asking ourselves in any enterprise; 1. Is it lawful? May I do it and not sin? 2. Is it becoming me as a Christian? May I do it and not wrong my profession? 3. Is it expedient? May I do it and not offend my weak brother?